

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1864.

ENCOURAGEMENT.—We have received from a Western bishop a letter written just after returning from a visitation, embracing several missionary stations of the Domestic Committee, of a very encouraging and gratifying character. We give a portion of the letter: "I have just reached home after a pleasant visitation to a part of my diocese. I wish you could have been with me in my present journey. I have never preached in such crowded churches, and never have known such an interest in holy things. I have had to return in several instances, when I could, and hold second confirmations. Verily God has blessed us. Since March I have confirmed over five hundred persons. In a place where I had never visited before, I confirmed eighteen Presbyterians and Methodists; three of the former had been deacons in the Church. I have been sent for to confirm eighteen since. This has been accomplished by the blessing of God on a faithful Lay reader, a candidate for orders."

TENNESSEE.—The Domestic Committee hoped before this time to have two or three itinerants engaged in missionary work in Tennessee. The Bishop of Kentucky, at the request of the Standing Committee of Tennessee, held an ordination in Nashville, on the first of May, and, while there, made the present missionary work the subject of inquiry and counsel. At present there are difficulties in the way, arising partly from the obstacles to passing to and fro with freedom, and partly from prudential considerations. At the same time the Bishop had it expressly in charge by the Standing Committee to say that they are penetrated with a profound sense of the Christian sympathy and noble liberality which have prompted the action of the Domestic Committee, and to assure them that the hearts of all true Church people in Tennessee, whatever the views and feelings which they may entertain with regard to the awful conflict which is convulsing our country, beat in the same perfect harmony, as heretofore, with the hearts of

their brethren at the North, on all the great questions which belong to the gospel and kingdom of our Lord Jesus Christ.

SPENCER HALL, OREGON.—The Bishop is extremely anxious to secure the services of competent persons to take charge of Spencer Hall, a flourishing diocesan school for girls. "It was opened on the sixteenth day of September, 1861, and has been in successful operation ever since. The present school year will close on the first of July next. The gross income of the school last year was about \$3400; for the present year about \$3200. The *average* attendance for both has been about alike—say twenty-two—eighteen to twenty-two in the family—four day pupils.

"All the branches of a good education are pursued, including music and drawing; as extras, Latin and French, for those who choose. Our object is, a substantial training for our pupils, as scholars, as ladies, and as Christians.

"The building is a substantial and commodious one, sufficient to accommodate a school family of thirty. It has all the requisite out-buildings, including a gymnasium. The school-room furniture belongs to the Institution; the domestic furniture, including a piano, is the property of an individual.

"The school property belongs to the Trustees of Trinity School, in trust for a female school. They give the use of the property to the incumbent without rent, requiring only the repair of ordinary breakages, etc. The school is under the control of incumbent—the Trustees, including myself, acting as visitors and advisers only.

"The little village is retired and quiet, yet very accessible, being five and a half miles south of Portland, on the Willamette, where boats pass daily to Oregon City and back. There is also a turnpike road to P—, and the stages to California pass daily.

"The best arrangement for the Institution would be a family competent to conduct such an establishment within themselves—one to preside over the school, one over the domestic department, and one for music, etc. With such a force, one servant, a cook, would be sufficient, as the pupils attend to their own rooms.

"If such a family could be found with a clergyman as its head, it would be still better. He would have a fair field for usefulness beside the pupils. The attendance at church is from forty to seventy usually; and then there are other points within easy reach.

"The work is an important one for the Church and the country. If in the hands of competent and energetic persons, I believe it will be successful. But those who come should be imbued with some of the Christian spirit which is ready to labor for the sake of doing good.

"It is very important for me to know if any one is coming before July first, so that the Annual Register may announce the arrangement for the next year, which will commence (if at all) about September 20th. Parties should be here by the middle of August, but earlier would be better, so as not only to make arrangements, but to become acquainted somewhat with our people.

"The person owning the domestic furniture will dispose of it at a moderate rate—any other can readily be obtained here. It would be a good thing if the parties coming could bring a philosophical apparatus and a miscellaneous library. Will not friends contribute so much?"

KENTUCKY.

Paris—Rev. J. A. Merrick.

THOUGH the degrading influences of the present national calamity have increased around us, weakening us in some departments of our work, we are still encouraged to persevere, through the continued improvement of the parish and the increasing influence of the Church in all this region.

The general plan of work detailed in my previous reports is operative as ever; and the Church's system of planting and training is followed to the full measure of our opportunities; and that too with the visible result of her increased influence and growth in the community.

The missionary work of the Church was commenced here in 1815, through the occasional visits of the late Rev. John Ward; and the parish was organized in 1831, (the fourth in the order of seniority,) by the Rev. Amos Cleaver, aided by the Rev. Dr. G. T. Chapman, author of the popular "Sermons on the Ministry, Worship, and Doctrines of the Church." So strong are the anabaptist and rationalist influences in this State, that down to the year 1855 (the date of my induction) the number of our baptisms here was only one hundred and fifty-eight; the number since has been two hundred and thirty-two, and chiefly children, all under sponsorial care. And as far as communicants are concerned, the highest number on record before my coming was twenty-five, (though on my arrival I found but thirteen;) the present number is in more than four-fold proportion than at my coming; some of whom are faithfully trained slaves.

The number of the confirmed, since my institution as Rector, is over six annually; whereas the whole number, before my coming, averaged about two every year.

It is to be added to this account that our children, including the slaves, are being taught under their pastor's eye, not only at their homes, but also in the parish schools; and "upon Sundays and holy days, openly in the church," by their pastor, on some part of the Church's catechism as a regular exercise—a branch of our work which I desire to promote, as corrective of the defects of the more popular and miscellaneous teachings of our Sunday-schools, and of the too general neglect of parents. During my connection with this parish, and more than ever during the

year past, my office as a teacher has been discharged by the delivery of sermons, lectures, and the like instructions, averaging about one hundred and ninety times annually, as a pastor and missionary; and by catechising of children and servants, in the church, the schools, and at their homes. The number of children brought under our influence, mostly from the sects, and submitting to our churchly teaching, since the opening of our "Parish School," in 1855, is two hundred and twelve, averaging about twenty-three per annum.

Thus, in all departments of our pastoral and missionary work, as opportunity offers, by means of the pulpit, the schools, the libraries, the frequent catechising, in multiplying the occasions of divine service, as in the employ of other of the various instrumentalities which are provided by the Church, every effort is made, under sense of our solemn responsibility, to sustain as a parish priest and to promote as a missionary the work of our Saviour Christ in this difficult field. The facts given are mentioned, not for vain-glory, but to show our progress, slow and yet sure, and to mark the continued necessity for the Church's sustenance as heretofore in this branch of her operations.

ILLINOIS.

Arcola and Bement—Rev. J. W. Osborne.

DURING the past three months, the service of the Church has been regularly sustained at Arcola and Bement. The congregations are always good in numbers, very respectful, and have made great improvement in the service in every department. It has cost me much labor to bring these growing congregations to their present improved condition. At first but few persons knew much about the Church or its service or institutions. There was also much prejudice to overcome. The people desired information on all subjects. In visiting the different families, I made a very profitable distribution of tracts and books; especially prayer-books, the proper use of which I endeavored to explain to every family. The result of this pleasant work was soon manifest in the responsive service at church. Every person seemed to do his very best in reading, and in following the public reading from the sacred desk. The good Lord blessed his own

word and work; the people seemed glad to come up to the "help of the Lord against the mighty." "Oh! come, let us worship, and fall down, and kneel before the Lord our Maker," was precious to every heart. I rejoice with my congregations in the Lord for all his benefits. The Ladies' Sewing Society at Arcola are doing all they can to sustain the cause of God. During the past quarter they have made the congregation a present of a beautiful communion service of silver plate, containing six pieces; it was much needed—it is so very much out of character to introduce a pitcher or decanter and tumbler on the table of the Lord. I am happy to acknowledge the very important and valuable service rendered us by our most excellent and faithful Bishop, the Rt. Rev. H. J. Whitehouse, D.D. Not only his public ministrations, but his excellent advice and counsel, have been to these infant parishes of the greatest value and importance. I am much encouraged in my labor of love, having nothing to do but to be instrumental in the salvation of precious souls, and in building up the Church of our Lord Jesus Christ.

Carlinville—Rev. D. W. Dresser.

I am still at my post, in my humble way endeavoring to further the Master's kingdom, though with very little seeming success. We do indeed manage to hold our own, and I have here in Carlinville some candidates for confirmation; but we are still without a church of our own, and without any present prospect of having one.

The minds of the people generally are too much occupied with politics to attend much to religion. But I am most thankful to be able to say that we as a parish, or as parishes, are peaceful and undivided.

During a large part of the winter I was confined to the house, and rendered unable to officiate by an attack of inflammatory rheumatism, brought on by wet and cold, to which I was much exposed during the fall. I am now, however—thanks to a merciful Providence—quite well, and have been, ever since about February first, going my usual round.

I have lately pressed, very urgently, the subject of church building upon my people here, both in public and private; but without any apparent effect. One thing, however, I think they will do—that is, endeavor to become self-supporting, and re-

lieve the Committee of their present necessity of sending a stipend here yearly to help sustain the services. I have told them that I thought that, in connection with Chesterfield, they might at least do this much, even if they could do no more; and I hope and believe that the suggestion will soon be adopted.

The church at Gillespie is nearly completed, and a very neat and pretty edifice it is, the consecration of which will probably take place this spring. As you have no doubt been informed, they have there now a minister of their own, with whom, I am happy to say, they seem to be well pleased, and whose position they certainly try to render agreeable to the extent of their ability. This is a great pleasure to me, to have a neighbor so near; and it also relieves me of a considerable labor. I shall have all I can do for the present in Carlinville and Chesterfield, and then when things here are shaped more to my mind, I shall try to strike out in some other direction, and carry the services of the Church to some other of the many towns hereabouts where they are not known. Gillespie is fourteen miles from here, and yet, you will notice, I call the minister there a near neighbor. This may serve to give you some idea of the needs of this part of the country. Heretofore, I have been the only clergyman of the Church in this county, (and a large one it is,) and my nearest neighbors in the ministry were the rectors of Springfield on the north, and Alton on the south, the former forty miles away, and the latter very nearly as far.

In Carlinville the Sunday-school still continues, but I find it hard to get the right kind of teachers and those who will take a proper interest in their classes. In Chesterfield, in lieu of a Sunday-school, I have established a monthly catechising of the children, which has been in operation a half year, if not more.

I cannot close without saying that during the last few months I have had many proofs of kindness and regard from my parishioners both in Carlinville and Chesterfield, which, of course, tends to endear them to me, and makes me feel like continuing among them and laboring for them in spite of all discouragements. Last fall a friend donated me a pleasant lot in this place, and I undertook to build on it a small house. This, of course, with my small salary, was quite a serious undertaking. My parishioners here, however, at a donation-party, gave me about eighty dollars, besides

numerous other substantial favors toward helping forward that object. My Chesterfield people soon followed the example by placing in my hands some forty or fifty dollars in individual gifts; and in various other ways, from time to time, have both cheered and helped me, and proved themselves, I trust, worthy of the help which they have hitherto received from you.

MICHIGAN.

Clifton, etc.—Rev. W. A. Johnson.

EVERY thing has gone on much as usual since the date of my last report. The attendance at morning service here has been better this winter than before, and at Copper Falls there is a decided improvement. Our place of worship there, such as it is, (half church, half school-house,) is generally quite full at evening service.

Eagle Harbor has disappointed me, and, I think, I shall give it up when my year there has expired, and hold services instead at the Central Mine.

The agent's family and others from the latter place have sometimes got over to Copper Falls, which is only a mile and a half off; but the mine is one of the best on the lake, and the place of growing importance. I have no doubt but that I can get quite a fair congregation in the school-house there, instead of the two or three usually present at Eagle Harbor. Small towns near the mines depend too exclusively for their existence on the sale of liquor to the miners, to be encouraging fields for the Gospel.

Except on Saturday, when I had to leave for my other stations, I kept the church here open every evening during Passion Week and on Good Friday morning, preaching at every service.

The attendance was very small; but it is something at such a season to have a few gathered together praying for the rest, and at any rate it served as a protest.

We were very thankful that our church escaped destruction on the Sunday before Easter. The nearest house—a two-story frame—burned to the ground, and as the wind was blowing a hurricane and the thermometer was at zero, we could hardly have saved it, had the wind been in its direction.

In this mining community much depends upon the officials of the mine, particularly the agents. This is more especially

the case with the church, the great bulk of the miners being either Romanists or Methodists.

To some extent a mine illustrates despotic government, and great power and influence is in the hands of the agent.

On the interest felt by the mining officials (who are usually men of education, and generally Americans) in the services, the support of the Church in this field must depend.

Yet nothing is more liable to change; and a complete change here two years ago had much to do in discouraging your former missionary.

This spring extensive changes take place. The agent of the Cliff Mine and also of Copper Falls Mine have resigned. The resignation of two other agents interested in the mission is talked of. A good many other officers have also left.

I hope others as good will take their place. But friends are not made in a day; interest in the Church is a plant of gradual growth, and personal influence has to be built up little by little.

To trust you have laid some foundations, and suddenly to see them all moved out of their place, is very disheartening.

Fentonville, etc.—Rev. M. Ward.

About one half of the sum required to pay for the church grounds at Fentonville have been obtained by solicitation. The effect has been to liberate the parish from its dead lock. Funds have been raised in Fentonville sufficient to complete the interior of the church edifice, and to provide most of its requisite furniture. The parish promises rapid growth. Soon, doubtless, it will have a resident minister, and will be a Pharos, throwing a holy light over a wide waste of gloom.

The parish meeting of Easter Monday at Wyandotte was well attended, and was animated by an encouraging spirit. By attempting too much last year, the people lost the power of accomplishing any thing. This year they are willing to attempt what they can, and are resolved, God helping them, to do something. We look with the utmost confidence to the erection of a church edifice in Wyandotte the present season. The enterprise, as it now stands in the minds of the people, presents more of faith and less of worldliness. Obstacles that seemed formidable have lost their influence, and the resolve is, not to wait till

they shall disappear, but to proceed in spite of them.

Ionia, etc.—Rev. Ezra Jones.

This mission includes also Lyons and Saranac, all in Ionia county. I arrived here and entered upon my work in November last. It is not time as yet to speak much of results. I find a wide and open field. I have tried to be diligent in preparing the way for good results hereafter.

I am told that the congregations are larger now they ever were before. They have certainly been increasing, slowly but steadily, since I came here. We have had confirmations and adult baptisms in each place; and we have flourishing Sunday-schools, except in Lyons, where it has not yet been practicable to commence.

My labors have been almost incessant. I have been from home, on strictly missionary and pastoral duty, three days nearly every week. I have not been outside my own cure, except to accompany the Bishop on his visit to Grand Rapids.

His visitation here on Sunday last, April twenty-fourth, was an occasion of much joy and comfort to us all, and has inspired us with new courage and confidence.

Three Rivers—Rev. V. Spalding.

Your missionary has the satisfaction to report that continued prosperity has attended his efforts, during the past three months, to disseminate the old religion in this community, so long overrun with pernicious novelties of all sorts, that the wonder is, not that the good seed increases no faster, but that it takes root at all and grows. We have had, to be sure, none of the sudden and violent accessions of religious feeling among us, which are so often and confidently set forth as evidences of the Holy Spirit's especial presence and favor; but we have had what I esteem much more, reliable indications of that awful presence, in a steady increase of outward manifestation of reverence for holy things; of attendance and attention in the sanctuary; of compliance with the usages and rites of the Church, and the reception of the sacrament; of punctual fulfilment of moral obligations not enforceable by law, and of cheerful submission to the unavoidable pecuniary burdens which the Church imposes.

Since my last report, I have baptized

one infant and four adults. On the tenth of March, Bishop McCoskry again visited the mission, preached to an eager and attentive audience, as large as the church would contain, (and that on the evening of a busy day in the middle of the week,) and confirmed nine persons, two of whom I baptized the same evening. The way that Bishop McCoskry fascinates a promiscuous multitude of all sorts of people is quite remarkable. I administered the Holy Communion on the next Sunday before Lent, when nine persons partook of it; and again on Easter Sunday, when the number of participants was sixteen. There were eight at the first communion here. As I am not supplied with the usual assortment of Sunday-school "story-books," to entice the children to come and be taught something useful, and have no present means at my command to obtain that supply, I have not organized a Sunday-school, but instead of it, have done that which the Church requires, namely, gathered so many of the children and youths of the parish as could be induced to come without these special incentives, and to the best of my ability, "upon Sundays, openly in the church, instructed or examined them in some part of the catechism"—that inimitable summary of Christian doctrine and practice set forth in the Prayer-Book. Four or five teachers, under my supervision, have assisted me in this effort. About twenty children have attended upon my catechetical instruction, (if I may dignify it by that name.)

Since my first coming here last August, morning and evening service on Sundays has been kept up uninterruptedly, with the exception of only one Sunday, when I was disabled by sickness. Besides this, service has been celebrated on the principal holy days, and once or twice a week during Lent, and every day during Holy Week. The attendance at the Sunday services continues to be respectable for so small a place, averaging more than a hundred, I think. The attendance at the week-day services has been very small.

WISCONSIN.

Columbus, etc.—Rev. P. B. Morrison.

Two building lots are owned by the parish, and we hope to have a third deeded shortly. I am the first missionary ap-

pointed to this station who has settled in the parish, though the parish was organized in 1857, and a large number of services have been performed since by our Rev. brethren Brainerd, Gregory, and Etheridge, all missionaries of your Society; the two last of whom have gone to receive the reward for their labors. I reëstablished the services of the Church here in August last, (1863,) and have met with very considerable success. We have no church building of our own, but have a snug little sum already deposited in bank toward our building fund. We hope to build during the coming summer. Columbus is one of the important places which this diocese presents to the Church; and a little fostering care will make it a self-supporting parish.

IO WA.

Lyons, etc.—Rev. G. W. Watson.

This parish was organized by the Bishop of the diocese, in December, 1855. Traveling up the river about a month previously, he had been detained here for some hours, and had then found that if the Church's services were introduced, there were several who would gladly receive them. The parish immediately upon its organization was fortunate enough to secure the Rev. H. W. Beers, now of Janesville, Wisconsin, their rector. His very acceptable services were continued until April, 1860. During his rectorship, our small but neat stone church was built, and notwithstanding the frequent removals of communicants and the small number that have come here, the list increased from three to thirty. From thirty in 1860, we have now increased, by God's blessing, to fifty. Our numbers would have been much larger, if frequent removals, that bane of Western parishes, had not taken many away. Still though lost to us, they are not lost to the Church; and those who, guided by the Spirit, learned how to love all works by which their Saviour might be glorified, will not forget such labors in the parishes to which they have removed.

During the year past our church debt, of more than one thousand dollars, which was a heavy burden here, has been brought down to about one hundred and seventy-five dollars. During this winter we hope to cancel it.

The hearty thanks of this parish are

most certainly due and gratefully tendered to the Sunday-school of St. John's Church, Providence, Rhode Island. A large part of the support of the missionaries here has always been paid by that noble school. Mr. Seth Adams, Jr., of the same church, presented us, some time ago, with twenty-five dollars, to procure books for the Sunday-school. It was appropriated as the donor wished, and I trust has done much good. The announcement of the liberal present made many bright eyes and glad hearts among the children.

McGregor—Rev. W. F. Lloyd.

When I first visited the station I found the parish in a duly deplorable state. There was a nominal vestry; but there had been no services for many months, but once, by the Rev. J. Rambo, who was passing through to West Union, in Fayette County. There was not a male communicant left, and but two female communicants.

We had some difficulty in procuring a place in which to hold our services, but have now obtained the use of the German Reformed meeting-house every Sunday afternoon; so that we have our regular services since my appointment as missionary, having missed one service only, and that in consequence of my sickness.

When I came into the parish I could get no house for a residence, and the hotels were all so full, that I could get no rooms in either of them, and I had to cross the river, to get boarded in Prairie du Chien, Diocese of Wisconsin, and here I must stay till April. This causes my work in McGregor to be more difficult, as the crossing of the river is often attended with much danger, since the ferry-boat ceased to run in November. While the ice is good I walk over and back, but when the ice is broken or running, I have to go in a skiff among the broken ice. And this is not only very dangerous, but very expensive, costing two dollars every trip. The width of the Mississippi at this point is one mile and a half.

I have regular morning service in Trinity Church, Prairie du Chien, and the afternoon service in McGregor, every Sunday.

We have now five communicants in St. John's parish, McGregor. Our congregations have increased much since the reëstablishment of the Church's services, but are yet small, numbering not more than

fifty or sixty persons; yet we are quite encouraged to go on in the work, believing that ere long the Church can be and will be established in the beauty of holiness, by the blessing of God.

On Septuagesima Sunday, (January twenty-fourth,) I read the appeal of the Domestic Committee to my congregation, preached a missionary sermon, and made a collection which amounted to the sum of ten dollars and fifty cents.

MINNESOTA.

Little Falls.—Rev. John Elwell.

LITTLE FALLS takes its name from a rapid descent of a large volume of water over rocks rather irregularly imbedded in the bottom of the Mississippi River. A beautiful island rises nearly in the middle of the stream, just below the Falls, dividing the river into eastern and western branches.

The eastern bank is high, extends off into a dry and delightful prairie, with shady oaks standing at unequal distances over much of its surface. The western bank is somewhat lower, and quite thickly covered over its expanded margin with a young growth of trees of large variety. Taken altogether, the scenery combines the sublime and beautiful to that degree not often surpassed.

The soil on the east side of the river is, for a few miles wide, rather sandy; then you come to fine natural meadows, upon which can be cut hundreds, perhaps thousands, of tons of hay; and there need be no better hay for stock. Beyond these meadows, easterly, are large openings of good arable land, and still beyond are the pine and other timbered lands.

On the west side of the river the soil is richer, and as you go back you pass through a wooded country, interspersed with splendid prairie lands and openings. It is highly spoken of by those who have made recent explorations in that direction. The territory of Morrison county lies on either side of the river. The crowning glory of this border land is its healthfulness.

It would seem that Little Falls, by the beauty of its situation, its ample water-power, and its other desirable surroundings, might become the emporium of the whole Northern Mississippi country—especially if wise legislation should follow up what nature has made eminently feasible, and lay a railroad direct from Lake Su-

perior to cross the Mississippi River at this point, *en route* to the Red River of the North—thereby accommodating all Northern Minnesota and the flourishing inland colonies of British America. At this naturally desirable location your missionary is stationed, striving to build the Church on the foundation of the holy apostles, Jesus Christ being the chief corner-stone.

Sometimes, in my pensive moments, I seem to think my being stationed here is like the man at the pool waiting for the moving of the waters; and as it was not in vain for him to wait, so it may not be for me. The waters of the noble Mississippi may ere long move into channels to propel mills and machinery for the promotion of the material prosperity of this entire country; and the waters of life, through the divinely appointed channels, may yet be moved to flow to the hearts of the present and future citizens of this community, and thus we may become that prosperous and happy people whose God is the Lord.

I will only add, our beloved Bishop Whipple was here the last Sunday in February, discoursing largely to the edification of all in attendance, not forgetting to make an interesting talk to the children.

It had been rumored that the Bishop would remove me to another field of labor; however, he told me he would have me remain to labor for their spiritual good, and to aid in training their children for the Church of Christ and for heaven.

I believe the people are becoming more interested in the services of the Church and in religion than heretofore; for although some men have gone to the war, and some entire families have left for the gold regions of Idaho, the congregation has not diminished.

St. Anthony.—Rev. A. Spor.

Since my last report I have been attending regularly to my duties. Services have been held twice on each Lord's day, except the fourth Sunday in each month, when I have officiated in the evening at Anoka.

The parish continues to grow gradually, notwithstanding the population of the town continues to decrease—Minneapolis taking all new-comers, and some from this side. The church has been improved by three stained windows, one of which (the largest) being presented by the ladies, another by

the Sunday-school, the third by a gentleman, as a memorial of his wife. The ladies have also presented the church with a covering for the altar. We have a "Ladies' Church Aid," which does good service for the Church.

Our Sunday-school is steadily growing. A Christmas-tree for the scholars and children of the parish generally was provided on the Wednesday after Christmas, and filled with presents of books, etc. The books were the publications of our excellent Sunday-School Union and Church Book Society. I prefer giving the children books instead of toys, and as a general rule, I think they are better pleased with them. As an evidence of this, and also of the way the children appreciate the books of our Society, I would say that in my late parish I gave the Sunday-school scholars books for three years in succession. The fourth year they were allowed the privilege of choosing a book or a toy; and out of one hundred and eighty scholars, only about twenty of them chose toys.

Amongst the pleasant features of the occasion was the reception, by the Rector and his wife, of a purse containing about thirty-four dollars, besides other gifts.

After the distribution of the presents, the children and others present were bountifully supplied with refreshments.

This festival, for so I may call it, was held in the dining-room of the Winslow House, a large hotel, closed as a hotel since the breaking out of the civil war.

We have a class preparing for confirmation, and hope to have a goodly number to present to the Bishop at his visitation.

At Anoka the affairs of the Church are very encouraging. The ladies have purchased new carpets, lamps, etc. A new melodeon has also been purchased and paid for in part by the parish, but mainly through the Rev. Mr. Knickerbacker, by the churches of St. Paul and Minneapolis.

We hope to have a small class for confirmation here.

There is a good opening for the Church here, and the Bishop hopes to have a settled clergyman in the spring to take charge of this point and one or two other places in connection with it.

NEBRASKA.

Decatur, etc.—Rev. A. Batte.

I HAVE to report but little progress, so far as the additions to our church are con-

cerned. Being situated in a sparsely settled country, we can do little more than lay the foundation, or rather prepare the way, for future success.

So far we have only succeeded in gaining five communicants, two of whom we have lost by death.

But if we have only gained five as communicants, I am satisfied the services of the Church have made right deep impression upon the minds and hearts of others. Whenever religious feeling is awakened within them, they will join our communion. On the frontier the work of the Church must necessarily proceed slowly. After a year and a half's experience, I find that the only way to make progress is by identifying myself with the people, attaching them to me by acts of kindness—such as attending to the sick, visiting them when in distress, etc. In this way they are prepared to listen to what the Church has to say.

We are sadly in need of more teachers. I do not accept the services of every one who is willing to teach. I want men and women of some character for piety.

I am much obliged to you for sending the draft, as we were entirely out of money and had been so for several weeks. We have good congregations, which give me some encouragement.

Later date.

I have many evidences of the increasing interest in our Church. And I can truly say that she is already exerting an influence for good in this community, which is now acknowledged by many, and, in a few years, will be felt and acknowledged by all.

Our Sunday-school continues to increase both in numbers and interest. Since my last report we have secured the services of two most excellent teachers.

Our church is ready for consecration. As soon as the Bishop returns to Nebraska, he will visit us for that purpose. We commenced worshipping in it last summer, but with a temporary floor, seats, etc.

CALIFORNIA.

*Petaluma—Rev. D. J. Lee.

In this fitful population we know not what a month may bring forth. At present the actual state of the Church is encouraging. If our hopes of permanent growth are not disappointed, our next confirmation, in May next, will add a

larger number of abiding members than the last—in January last.

We have such a limited number of young persons and children, except very young ones, that our labor is principally among adults, who have, to a great extent, become indifferent to personal obligations in God's service, through their long neglect, and California soul-hardening and money-getting life. But when any of this class take up the cross of Christ, it is from principle and for life, generally. We have a church-going community, to a great extent; but little is taught of New Testament Church polity, and Christianity takes upon it the close-corporation form of active labor. Against this we have to work slowly, in winning children to our Sunday-schools, and gathering together a good attendance upon divine worship. We have been disappointed in gaining for Christ some of whom he hoped great good. When it is known that the Church reprobrates man-worship and self-seeking in her courts, some will go away. But by God's blessing, gospel preaching, and Christian charity, we hope to build upon this tried foundation such souls as shall be eternally saved.

It is the day of small things, during which I sometimes think our Heavenly Father guards us with peculiar care; such has been our experience frequently since residing in this parish. All disappointments meet with more than recompense; hence, in our Saviour we trust.

About ten families and twenty members of other different families have been induced to attend divine service—making the number in attendance average forty-five twice each Sunday; and week-night and Wednesday morning Lenten lectures average fifteen persons. At our first service, the second Sunday morning of November last, there were eleven persons present.

The withdrawal of several stumbling-blocks seems to be as a refreshing shower to this parish. The interest in the Church has steadily improved among a class of persons of whom we hope better things than have heretofore transpired. We still need more of the life and power of our holy religion, and more well-grounded love for the Church, as of God's own planting, and not man's place of Sunday pastime. The many removals to the mines this spring will affect us somewhat. God send us prosperity.

OREGON.

Portland—Rev. P. E. Hyland.

I WRITE under the impression that you will be pleased to hear even from a parish not sustained by the Board, though I believe I have a claim upon you, as I came to Oregon under the auspices of your Society.

It is now three years since I arrived in Portland from the diocese of New-York. Upon my arrival, I was invited to take temporary charge of Trinity Church in this place; and, a few months after, the rector having asked to be released from his charge, I was invited to take the place, which I accepted, and so remain.

As this parish was sustained by the Domestic Committee for many years, till a short time before I became its rector, I presume it will be a pleasure to you to hear of its progress.

During the first year of my ministry it became necessary to enlarge the church building, for the better accommodation of those desirous to attend our services. This was accomplished by erecting a choir gallery at the end of the church. The alteration gave us twenty-one additional sittings and a vestibule, which was much needed in this country where we have so much rain. This alteration, very much desired at that time, continues to this day both useful and ornamental. In addition to this good work, in August last we were called upon again to enlarge and improve. It was brought about mainly by the ladies; they laid the foundation by raising one half the amount required to carry it on. The amount expended was about twelve hundred dollars. We enlarged by adding to the main building and vestry-room; this makes a recess chancel, which is considered a great improvement on our former plan. By this alteration we have also gained eighteen additional sittings, which gives us abundance of room for some time to come, and improves the appearance of the church materially.

We have also built a room forty-eight feet by twenty-two feet, of the best materials, on the end of the church, to be used as a Sunday-school lecture and vestry-room, and for other purposes. This long-looked-for addition we sadly needed, being obliged to this date to instruct our Sunday-school scholars (of which we have a goodly number) in the church. It is an item worthy of note that this work was com-

pleted without debt. We also painted the main building with the new room, and improved the appearance of the church generally; and, by the personal effort of a kind lady, a member of the church, we are to have the seats for our Sunday-school this week. May the Lord reward her and all who are interested in our work an hundred-fold. This interest, shown for the Church of our Lord and Master, calls upon me for gratitude to that God who has not allowed me to labor in vain.

I would add that since my arrival in this place, I have baptized nine adults and fifty-four children; solemnized twenty-four marriages; buried thirty-five persons; and sixteen candidates for confirmation have received that rite.

In this country, where the attention of men is much engrossed with the things of time, and where it is so difficult to induce such to come out from a world so much loved and sought after, and where the Church is sought frequently only because it is worth so much in a moral point of view—where faith is almost excluded by sight—I deem it not too much to say that the labors of a minister of the Gospel in this land demand much patience, much faith, much zeal, much love, and all sea-

soned with the grace that only God can impart.

I would say further, I have performed the services of the Church, and preached twice every Lord's day since my arrival, except a few Sundays when prevented by illness. I have officiated at Vancouver, W. T.; at Roseburg, Salem, Oregon City, Milwaukee, and Dalles; two of those places I visited but once, the others several times. I hope the seed sown has not been in vain.

I am thankful to the Lord for that strength which enabled me to perform the above services, and for that grace which enables me to bear with the stubborn wills of sinful man, and for that love which sends many kind friends who bear me through trials, and which enables me to sing of mercy and truth in the trials of a parish church in a distant land.

I may here say, our Bishop has lately erected a church in the upper part of the city, in which he is to officiate. Services to be held at the usual hours. I hope this enterprise will redound to the glory of God and the good of the Church. I know not how it will affect our work. Yet if sinners are saved and the Church enlarged through its instrumentality, I shall be rejoiced.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 15th to May 16th, 1864.

Vermont.

<i>Bethel</i> —Christ,.....	\$5 00	
<i>Rutland</i> —Trinity S. S.,.....	6 03	
<i>St. Albans</i> —St. Luke's, W. N. Smith, Esq.,.....	5 00	
<i>Windsor</i> —St. Paul's, Thos. S. Fullerton, Jr.,.....	25 00	\$41 03

New-Hampshire.

<i>Claremont</i> —Union,.....	3 25	
<i>Concord</i> —St. Paul's School Missionary Soc.,.....	100 00	
<i>Epping</i> —St. Philip's,.....	2 10	105 35

Massachusetts.

<i>Boston</i> —Emmanuel, Gen., \$500; for Hannibal Miss., \$50; for Lawrence, Kansas, \$50; for Durant, Iowa, \$52; special, \$150,.....	802 00	
St. Paul's, for Bp. Whipple,.....	10 00	
<i>Charlestown</i> —St. John's,.....	101 00	
<i>Quincy</i> —Christ,.....	20 00	933 00

Connecticut.

<i>Birmingham</i> —St. James', (of which for Nashotah, \$15.).....	108 53	
<i>Bridgeport</i> —St. Paul's, a Member,.....	4 00	
<i>Hartford</i> —St. Paul's, Easter Off., for Bp. Whipple,.....	15 00	
<i>Huntington</i> —St. Paul's,.....	8 00	
<i>Norwich</i> —Christ,.....	10 00	

<i>Old Saybrook</i> —Grace,.....	\$25 00	
<i>Stonington</i> —Calvary, Easter Offering, Gen., \$50; sp. for Bp. Whipple, \$5; S. S., for Dr. Breck's Mission, \$15; Mrs. M.'s Class, Infant Department, for do., \$10,.....	80 00	
<i>Unionville, Farmington</i> —Christ,*		
<i>Wallingford</i> —St. Paul's,.....	18 20	
<i>Windsor</i> —St. Gabriel's, 2d contribution,.....	6 00	\$269 73

New-York.

<i>Brooklyn</i> —Holy Trinity, Gen., \$600; sp., from S. S., for Bp. Talbot's Mission, \$137.45; sp. for Bp. Whipple's Mission, \$10.30,.....	747 75	
St. Mary's,.....	22 10	
<i>Burnt Hills</i> —Calvary,.....	12 39	
<i>Mamaroneck</i> —St. Thomas',.....	11 00	
<i>Morris</i> —Zion, a Member,.....	2 00	
<i>New-York</i> —Calvary, "E. G.," sp. for Bp. Talbot, \$75; J. W. B., a stipend, \$500,.....	575 00	
Christ,.....	203 00	
St. Luke's, \$12; a Member, \$1; last offering of an aged Member, \$6,.....	19 00	
St. Thomas' Free Chapel,.....	17 40	
Trinity Chapel, Mrs. John B. Murray, \$100; Cambridge Livings-ton, Esq., \$100; a Member, \$100,.....	300 00	
Transfiguration, a Member, May and August payment of stipend		

* \$12.30 credited in the last number to Christ Ch., Hartford, should have been credited to this Church.

† Part of a collection exceeding \$2000; the rest to be sent in for acknowledgment in the next No.

to Missionary at Bellevue and Plattsmouth, Neb.,.....	\$ 00 00
Mrs. P.,.....	5 10
Walden—St. Andrew's,.....	9 88
White Plains—Grace, a Member,....	50\$2124 52

Western New-York.

Addison—Redeemer,.....	1 60
Albion—Christ,.....	6 50
Auburn—St. Peter's,.....	32 40
Acron—Zion,.....	7 00
Bainbridge—St. Peter's,.....	6 80
Baldwinsville—Grace,.....	8 00
Batavia—St. James',.....	40 74
Bath—St. Thomas',.....	14 75
Binghamton—Christ,.....	19 00
Bradford—St. Andrew's,.....	4 00
Brookport—St. Luke's,.....	5 20
Brook's Grove—a Missionary Station,	3 85
Buffalo—St. Luke's, \$3.20; do., \$5.,	9 20
St. Paul's,.....	69 85
Trinity, \$1.00; do., \$15.,.....	115 00
Canandaigua—St. John's, \$13.72; do., \$10.60,.....	24 32
Catharine—St. John's,.....	7 40
Chittenango—St. Paul's,.....	1 53
Clyde—St. John's,.....	4 05
Cortlandville—Grace,.....	2 75
Elmira—Trinity, \$8; from a commu- nicant, \$5,.....	13 00
Fulton—Zion,.....	8 45
Geneseo—St. Michael's, for Missouri, ..	11 17
Geneva—St. Peter's Chapel,.....	30 00
Trinity, (of which for Iowa, \$5.) \$2.06; Ladies' Sewing Society, \$25; do., \$25,.....	256 00
Greene—Zion,.....	12 40
Guilford—Christ,.....	1 66
Hamilton—St. Thomas',.....	8 50
Harpersville—St. Luke's,.....	6 36
Holland Patent—St. Paul's, \$6.19; do., \$8,.....	9 19
Homer—Calvary,.....	1 25
Ithaca—St. John's,.....	79 93
Jamestown—St. Luke's,.....	4 00
Jordan—Christ,.....	2 15
Lewiston—St. Paul's,.....	5 52
Lockport—Grace,.....	11 57
Lyon's—Grace,.....	30 00
Manlius—Christ,.....	7 00
McLean—Zion,.....	2 03
Mount Morris—St. John's,.....	13 55
New-Berlin—St. Andrew's,.....	16 03
New-Hartford—St. Stephen's,.....	5 00
Niagara Falls—St. Peter's,.....	4 05
Norwich—Emmanuel, \$10.12; do., \$10, Northville—Calvary,.....	20 12
Oneida—St. John's,.....	2 00
Oriskany—St. Peter's,.....	1 90
Oswego—Christ,.....	70
Owego—St. Paul's,.....	19 07
Oxford—St. Paul's,.....	12 14
Palmyra—Zion,.....	74 73
Penn. Yan.—St. Mark's,.....	8 75
Pierpont Manor—Zion, for Minnesota,	5 00
Pittsford—Christ,.....	25 00
Rocheater—Christ,.....	21 53
Grace, \$37.18; do., \$19.03,.....	27 21
"M. A. R.," by M. A. De L.,.....	56 26
Rome—Zion, (of which by Mrs. N. In- gersoll, \$5,).....	10 00
Seneca Falls—Trinity,.....	12 23
Sherburne—Christ,.....	7 50
Skaneateles—St. James',.....	5 00
Syracuse—St. James', \$9; do., \$5.10, ..	13 91
St. Paul's,.....	14 10
Utica—Grace, \$18; do., \$65.19,.....	42 95
St. George's, \$5; do., \$5.50,.....	83 29
Warsaw—Trinity,.....	10 50
Watertown—St. Paul's,.....	2 80
Watertown—Trinity,.....	20 08
	13 65

Waterville—Grace,.....	\$4 27
Watkins—St. James',.....	3 40
Waverley—Grace,.....	5 60
Westmoreland—Gethsemane,.....	3 20
Whitestown—St. John's,.....	2 13\$1440 63

New-Jersey.

Boonton—St. John's S. S., for Indian Mission,.....	8 70
Camden—St. Paul's S. S., for Dr. Breck's Indian Mission,.....	46 28
Moorestown—Trinity,.....	4 00 53 98

Pennsylvania.

Birdsboro'—St. Michael's,.....	4 15
Dougllassville—St. Gabriel's,.....	12 00
Philadelphia—"M. C.," special to es- tablish a Church Mission, and sup- port a Missionary at Austin, Minn.,	150 00
Pittston—St. James',.....	6 00
Pottsville—Trinity, "Tenth birthday of Antes, \$1; sixteenth anniversary of little Lewis, \$1,".....	2 00
West-Chester—Holy Trinity,.....	55 77 229 92

Maryland.

Frederick Co., Frederick—All Saints', a friend, for Bp. Scott's Mission,...	20 00
Washington Co., Hancock—St. Tho- mas,.....	4 50
Worcester Co., Worcester Par., Ber- lin—New system of collecting, ...	5 25 29 75

Kentucky.

Jefferson Co.—St. Matthew's,.....	32 30
Versailles—St. John's,.....	45 70 78 00

Ohio.

Ashtabula—St. Peter's, for Bp. Tal- bot's Mission,.....	10 00
Cincinnati—St. Paul's, sp. for Bp. Tal- bot,.....	100 00 110 00

Illinois.

Chester—St. Mark's,.....	5 00
Kankakee City—St. Paul's,.....	5 00
Mount City—Mrs. F. Hartsye, Mrs. E. Chapman, Mrs. K. Wheeler, and "A. J. L.," each \$1.25—\$5; Mrs. Wardner, \$2; Anon., \$5,.....	12 00 22 00

Michigan.

Flint—St. Paul's,.....	8 00
Ionia—St. John's,.....	6 03
Lyon—Grace,.....	1 60
Niles—Trinity S. S., for loyal States, ..	10 00
Three Rivers—Trinity,.....	5 00 30 63

Wisconsin.

Milwaukee—St. John's,.....	9 86
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Arkansas.

Little Rock—Christ, Lent and Easter Offering,.....	56 00
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California.

Petaluma—St. John's,.....	9 75
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Legacies.

N. J.—By Frances S. Chine, late of Mount Holly, ..	47 50
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Miscellaneous.

Interest on Voorhies Fund,.....	90 00
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Total,.....	\$5,636 20
Amount previously acknowledged,	44,164 23

Total since October 1, 1863, .. \$49,850 84

* In the March No., \$5 from this Church was erroneously credited to Trinity Church, Morristown, N. J.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1864.

THE IMMENSE WORK TO BE DONE.

As we showed in our last number, over nine hundred millions, or about three fourths of our race, are still Heathens, Mohammedans, or Jews. Though during the last half-century much missionary work has been done, yet it is as nothing in comparison with what yet remains to be done. Though thousands and tens of thousands have been brought to Christ, there are the nine hundred millions still! Though the banner of the Cross has been planted on the sea-coast of every continent and the borders of almost every pagan land, there are still the countless masses of India, the untrodden depths of Africa, and the unexplored regions of China. Heathenism still flaunts her dark banner over the greater part of the world — still glories in her proud temples — still whitens the earth with the bones of her victims, and darkens the sky with the smoke of her idolatrous sacrifices.

But what is the lesson we are to gather from these vast moral wastes, which stretch out their almost interminable spaces before the missionaries of the Cross? "Is it," says a venerable clergyman, "a lesson of despair, or even of despondency? No; it is a lesson of rebuke, of repentance, of faith, of duty, of increased effort, but not of despair. Despair is for those who believe in no God, no Saviour, no Holy Ghost, no Gospel, no atonement, no covenant, no promise, no invincible grace; but co-workers with Omnipotence know nothing of despair. We have great reason, however, for shame. Much, indeed, has been done, but nothing to what ought to have been done, and might have been done. Had the laborers been tenfold more numerous, the faith and love tenfold stronger, and the prayer tenfold more abundant and energetic, the success might have been a hundredfold greater. Glorious things have been achieved, it is true. But, after all, there are the seven hundred millions of heathen still groping in the shadow of death, and

perishing, twenty millions a year! And as long as those dense, dark columns present their unthinned ranks to the gaze of Christendom and the world, how can we feel that Christians are doing their whole duty? Is this a fulfilment of the great commission? Do we not hear a voice from the solemn past, saying with an emphasis, never so loud or awful as now, 'Church of God, how long—O how long shall darkness cover the earth, and gross darkness the people? How long shall more than three fourths of the race be left in heathen blindness? How many more generations shall perish before they hear of Jesus and the resurrection? How many centuries shall roll on, before the Church is willing to spare her silver and gold, her sons and daughters, until the wants of all mankind are met? When, O when *will* she go into all the world, and preach the Gospel to every creature?"

A MISSIONARY SOCIETY AT THE PHILADELPHIA DIVINITY SCHOOL.

ONE who has taken an active part in the formation of a Missionary Society at the Philadelphia Divinity School, gives the following particulars in a recent letter:

"We have now organized a society on the basis of the constitution of the Alexandria Society, a copy of which was obtained from Rev. Mr. Jerome, who has charge of the Alexandria Seminary buildings. The Bishop and our professors have taken great interest in our society, and I hope that, by God's blessing, it may be the means of bringing the subject of missions before our minds and our hearts."

JONAHs.

ONE of our foreign missionaries, who is now on a visit to this country, delivered an address to the students at one of our theological seminaries. In the address he alluded to the case of Jonah, dwelling particularly on his unwillingness to undertake the mission which God desired him to do. This missionary writes that, when he was leaving the institution, one of the students hastened after him five miles, through a snow-storm, to tell him that he had fully decided to go with him as a missionary. "He had studied for the mission, but had 'reasoned himself out of it;' he was a Jonah, (whose case I had mentioned in my address,) but now, through the blessing of God on that address, he is not only willing, but very desirous of joining the mission." Are there not other young men in our seminaries, and also in the ministry, who, though they have "reasoned themselves out of it," ought, nevertheless, to follow their earlier convictions, and go as missionaries to the heathen?

THE CARRIER-DOVE.

THERE has been a considerable increase in the circulation of the *Carrier-Dove* since January of this year; and who can doubt that with its increased circulation there will be an increase of the missionary spirit among the youths and children of our Church? Youth is "the golden opportunity" for inculcating and cultivating this spirit, and an important means to this end is the children's receiving regularly a paper like the *Carrier-Dove*.

The Rev. T. Green, Professor in the Church Missionary College at Islington, England, said at the Missionary Conference at Liverpool, that he knew that the little *Juvenile Instructor* of the Church Missionary Society, unpretending as it was, had been the means of sending many a missionary-student to that college, where he had been fitted for the missionary work.

May we not anticipate similar results from the circulation of the *Carrier-Dove*? And if so, why should it not be introduced into all our Sunday-schools?

ALLEVIATIONS IN GOING AS A MISSIONARY TO AFRICA.

IN addition to the brethren who have been recently appointed as missionaries to Africa, we learn that several other persons are seriously considering the question of offering themselves for the same field. To such especially, and to all their friends, we would commend the following testimony of our experienced and faithful missionary, the Rev. C. C. Hoffman:

"ARE there any considerations that can be urged as alleviations in going to the West Coast of Africa as a missionary?"

Great is the need of missionaries to the heathen. The harvest is plenteous—the laborers are few.

When the missionary returns, tells of his work and of his wants, of his joys and his sorrows, some hearts are *moved*. In some bosoms there is a response. "How interesting!" "How deeply interesting!" "How wonderful!" "How I should like to go!"—and then perhaps the heart asks, if not the lips, "*Why should I not go?*" And the question returns again and again, in the midst of daily occupations, in the early morn, and in the midnight hour, in the solitary walk, in the family circle, and amid the joyous crowd of gay companions. There is a sweet remembrance of the missionary's life, of the missionary's work, his

sanctified joys, and his *joyous sorrows*, and the question returns—"Why should I not go?" The subject, strange and unthought of before, thus becomes familiarized; and personal qualifications are considered; family relations and providential circumstances are thought over; all this in the secrecy of one's own heart; not even a sister's love has been intrusted with the thoughts that might awaken a sister's fears. Yet, both *feeling* and *judgment* have united in giving answer: "It is just the work that I seem qualified for—just the work that I should love—just the work I could throw my whole soul into; and, whether I lived or died, it would be the most glorious work which I could engage in this side the grave."

And now the subject is timidly introduced, "What do you think of my going to Africa?" Or perhaps the thoughtful

demeanor has called forth the question from loving hearts, "Why are you so serious lately?" "What have you on your mind?"

Watchful love may perhaps have anticipated the confession, "I have been thinking seriously of a missionary life." Then tender hearts are made sorry, and there are looks of surprise, perhaps of reproach. But the confession has given confidence, and it is warmly and earnestly asserted that the subject has been much considered, duly and prayerfully weighed, and the conclusion is none other than a sincere desire and most earnest wish to *become a missionary*.

2. Now there is a stir in the family circle. The confession made to the sister, comes to the ear of the mother, and the father hears; and there is sorrow in the hearts of the parents, and there is a shade on the sunny brow of the sisters, and there is a sadness among loving friends. And that one heart feels a burden unknown before, for it has brought a cloud over the household, and it "fears as it enters into the cloud."

But, is not Jesus in the cloud? Are not angels and bright spirits there? Fear not! Confer not with flesh and blood. Listen to the words of Jesus, for he speaks of his decease which he accomplished for *your* redemption, and for those millions who now wait to hear of him, *their Saviour*, and *their Redeemer*. The brightness of heaven enlightens the earth-formed cloud, while Jesus speaks: "They that *be wise* shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." If any man serve me, let him *follow me*, and where I am, there shall also my servant be. If any man serve me, him will my Father honor." And then comes another voice, sounding clear and sweet, but mighty: "This is my beloved Son, *hear him!*" And

there is the glorious vision of those who have come out of great tribulation, and washed their robes in the blood of the Lamb.

"Now before the throne of God,
Sealed with his eternal name;
Clad in raiment pure and white,
Victor palms in every hand,
Through their great Redeemer's might
More than conquerors they stand."

All this the soul beholds and is comforted, and exclaims: "It is good to be here."

But Jesus bids it descend from the mount, and then immediately it mingles with the faithless and the unbelieving; yea, devils draw near to tempt and to destroy.

And now comes one of the most trying and distressing periods of the missionary's life; the conflict between love and duty.

Hearts which are not bound by divine love are here alienated. The tenderest ties that nature knows are here sometimes rudely broken. The parent cannot understand why the beloved child should leave the happy home to go far off among strangers, to encounter dangers by sea and land, to be subject to sickness, to dwell in comparative solitude, cut off from home and friends, and, in a pestilential clime to encounter death itself. "*Why go?*" is whispered in tenderest accents of sweetest love. "*Go not,*" may be rudely said to the tender and almost heart-broken child. "It is madness and folly to throw away your life in its freshness and bloom." What Christian heart can contemplate such a case without sorrow and sympathy, and without breathing a prayer that the blessed Jesus would comfort, strengthen, and direct?

3. And are there no alleviating considerations wherewith I may assuage the grief of loving friends who see naught but trouble for me in the missionary life? Give me some balm to comfort those whose sorrow gives me grief.

Let us take the case of one going to the West Coast of Africa, because here it is

thought that dangers *most* abound, and death oft closes a short career.

1. The missionary who now goes to Africa, goes not to an untrodden wilderness, to live among strangers and savages. Mission stations have been so long established that the missionary finds there a sweet and blessed *home*. A beautiful situation has been chosen, on the river's bank, and near the broad blue ocean, fruit-trees and flowers surround it, and the graceful palms wave their long branches and rustle in the wind. It has the air of comfort and repose.

2. Warm and loving hearts are there; cheerful, happy spirits are engaged in daily duties. There one finds the tender sympathy of those who are as mother and sisters, father and brothers.

In the society of these Christian friends there is real pleasure; so that where one is daily occupied with missionary work, the loss of other society is little felt.

3. These wait upon the sick, and with prayer and praise lighten the darkened chamber.

4. The physician now has his residence in or near the mission family, and has skill to heal and to relieve. His endeavors are often blessed, so that death comes less frequently to the mission family.

5. Monthly the steamers pass along the coast, and in increasing number the sailing vessels stop, and afford to the weak and debilitated opportunities for taking either a short voyage, or of returning to a native clime. Comforts abound in sickness and in health.

6. The work is *commanded* of Christ. It is found by all who heartily engage in it, *sweet* and *pleasant*. And what work so *profitable*? It tells on eternity; it honors Christ and glorifies God. *To die* in such a work is sweet, even though the path is weariness and pain. One who has trod it, wrote ere she sealed her testimony in her joyful death:

"To die in the path of duty would be sweet: to live in weariness is sweeter still,

if by that life I may glorify God." And the same loving spirit, when asked in her dying hour "whether she had any regrets for coming to Africa," replied with a smile almost of reproach to the speaker, but of joy to herself, "Oh! no, never!" "But, sister, go not! labor at home; much is to be done here, and you are too dear to us."

Take heed how you tempt her footsteps from a blessed life, a happy death, and glorious crown in the coming kingdom. Is there much here to do? Yes, but *many* to do it. There, few and feeble are the bands who bear the standard of the *Lamb*. Wearied and faint, they cry for help. *Millions* wait *there* for the bread of life. Oh! of thy abundance, spare *one* to break it to them! The offering up of your love on the altar of faith, will call from heaven upon you the Lord's abundant blessing.

CAPE PALMAS, 1864.

A Missionary Meeting in Brooklyn.

THE Rev. Mr. Hartley left in the steamer for Scotland, which sailed from New-York on Saturday, April twenty-third. After spending a short time with his relatives in that country, he will proceed to Africa *via* Liverpool.

A farewell missionary meeting was held in St. Peter's Church, Brooklyn, on the Sunday evening previous. The Evening Service was read by the Rev. Mr. Dutton, the assistant minister of St. Peter's, and by the Rev. George Thrall, of the Church of the Messiah, Brooklyn. The Rev. S. D. Denison, Local Secretary of the Foreign Committee, made the opening address, dwelling upon the somewhat revived missionary spirit which had been manifested since the last meeting of the Board of Missions. The almost simultaneous offering of themselves of several persons for the foreign field — the readiness with which their support was provided for by churches and individuals—the somewhat larger collections in the churches — and the general

favor with which the new plan of systematic subscriptions was received, were all indicative of a somewhat revived interest in the blessed cause of Christian Missions. He congratulated the congregation on their having embraced the honor and the privilege of sustaining as *their* missionary to the heathen, one who was so worthy of their confidence and their support.

He was followed by the Rev. Mr. Liggins, who called attention to the various times and ways in which the Saviour had manifested his desire that his saving truth should be made known to those who are living in ignorance of it. He showed the conformity to the Master's will in the primitive or golden age of the Church, and contrasted it with that after-period, which has been well called the dark age of Europe, and the leaden age of the Church. And when Christians generally shall have a zeal for missions like unto that which apostles and primitive Christians had, then there will be a new golden era of the Church, and all the earth will be filled with God's glory.

The Rev. Mr. Hartley then addressed a few parting words to those among whom he had mingled in social and Christian fellowship for several years. In all probability, he said, his life would be a short one, as he was going to a peculiarly trying field of labor. But he felt most clearly and certainly that his Lord and Master had called him to go, and therefore, said he: "I go most cheerfully and gladly. And this I know, that I shall be immortal till my work is done. And when the Master has nothing more for his servant to do on earth, the servant will be as willing that his body should repose, till the resurrection morn, beneath the sands of Africa, as beneath the sod of your own beautiful Greenwood Cemetery. And this I also know, that no strongly-intrenched position of an enemy is taken without some being willing to throw themselves into the deadliest breach. I am willing to throw myself there; and I only ask that you will

pray that grace and strength sufficient for the hour and the work may be given me; and then, if we meet not again on earth, we shall, after a brief interval, meet in the Better Land, and rejoice together in the presence of that Saviour who has loved us, and given himself for us."

The Rev. John A. Paddock, the rector of St. Peter's, made a few concluding remarks. He stated that in order that all his people might have a part in the support of Mr. Hartley, it had been resolved to adopt the five-cent system lately inaugurated by the Foreign Committee. He assured Mr. Hartley that, while cheerfully contributing what was necessary for his support, they would at the same time ever have a lively and prayerful interest in him and his work. He concluded by solemnly invoking the blessing of God upon our missionary brother.



AFRICA—Journal of Rev. C. C. Hoffman.

In the following journal, the Rev. Mr. Hoffman gives an account of the hearty manner in which he was welcomed back again to the mission after his eight months' absence, and mentions various matters of interest which transpired during the first month after his return.

CAPE PALMAS, Dec. 17, 1863.

Once more, by the great mercy of God, restored, in renewed health, to the Mission work at Cape Palmas. The steamer arrived about nine o'clock in the morning. As our boat passed the Cape, the orphan children from the rocks welcomed me with hymns. After a kind greeting from all, I left for Cavalla, to attend the semi-annual examinations then being held. My arrival was entirely unexpected, as I had written to the Bishop I was coming in a sailing-vessel. A warmer welcome I never received. All were assembled in the school-room on my arrival, and the examination in progress was for a time suspended to bid me welcome. I spent the following day with the Bishop, and returned on Saturday, nineteenth, to the Cape.

Dec. 20.—First Sunday on shore! I

had been absent eight months and a half. I was glad to find that things were going on in the same order and routine as when I left.

I met our orphan girls and the family at morning prayer at seven A.M., when the Collect, Epistle, and Gospel for the day formed the subject for instruction. At St. Mark's Church I held service at ten and a half o'clock, and preached from the first five verses of the one hundred and third Psalm, recounting to the people the goodness of the Lord. In the afternoon preached at St. James's on the station, visited and addressed the Sunday-school of St. Mark's. Found that it had much increased in numbers during my absence.

On my way home visited a sick woman, and thence to the hospital, having prayer and conversation with a sick seaman. In the evening met three candidates for confirmation. In all these duties God blessed me, fulfilling his promise "to make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work."

Monday, Dec. 21.—The examination of the children of the Orphan Asylum was held to-day. Thirteen beneficiaries and eight day-scholars present. Miss More, the teacher, conducted the examination. The children acquitted themselves well in the usual elementary branches of English education. The Bishop made a closing address.

In the afternoon we attended the examination of the parish school. About thirty children present. Miss Eliza Norris, a former pupil of the Asylum, has the school. She is an excellent teacher; and the examination was satisfactory and gratifying.

The next day, Tuesday, we attended the examination at Mt. Vaughan. Mr. Ferguson proved himself a faithful teacher, and the recitations of the lads showed that they had improved their advantages.

Wednesday, Dec. 23.—All the native schools in this district met at Hoffman Station; five schools and about fifty scholars. The examinations lasted till sundown, and were attended with much interest. In the evening I preached in the church to a large native congregation.

Christmas-day, 1863.—Blessed day on which God's people rejoice! We held our convocation at St. Mark's Church, which was appropriately dressed with palm branches and flowers. I preached the convocation sermon. A goodly number of teachers and catechists were pres-

ent. In the afternoon we held our usual prayer-meeting, and our missionary meeting in the evening, at which reports from the different stations were offered and addresses made by those in charge.

Sunday, Dec. 27.—At nine preached to the natives in the King's town, beneath the plantation grove. One of the native women gave me a dish of rice and palm butter, which I took lest I should offend her. It served for my dinner. At St. Mark's the Bishop preached and confirmed five persons, one of whom was an Orphan scholar.

Monday, Dec. 28.—Trusting in God, I undertake to build a house for the blind. We have three or four in the Mission, and gathering them to one place, we shall hope to benefit them in soul and body. The house is to be built at the native station, of sun-dried bricks, and to cost about \$250, a part of which we have had already given us for the purpose. Mr. Minor and his wife, driven from their home at Toboo by war, will have charge of the house. The blind will be taught to work, and, as far as they can be, to read, on Mr. Moon's system of raised letters. It is hoped that by their work they will contribute to their own support. They will cost about thirty dollars each a year. The work has begun, May God send his blessing!

Dec. 29.—The anniversary of our Sunday-schools was held to-day. A pleasant meeting it has been. At noon about one hundred and twenty-five children assembled at St. Mark's Church with their teachers, twenty-one in number. A number of addresses were made after the opening devotional exercises; and the children brought forward their missionary collections in baskets adorned with flowers, and boxes with various devices, some of which were appropriate and beautiful. The total amount received was \$31.51. After the exercises in the church, the schools walked in procession to a beautiful hill, where the afternoon was pleasantly passed and each class was provided with refreshments.

1864. *New-Year's Day.*—Held service at eleven o'clock at St. Mark's and made an address to the congregation.

Saturday, Jan. 2.—As usual, visited the Station and native towns. Saw two leprous persons in one house, mother and daughter. Such a view of wretchedness I scarce ever saw before. Met two or three Kroo men, who seemed very serious; they had been in the habit of attending church. Two I hope at a future day to baptize.

Sunday, Jan. 3.—Service at seven A.M. at Asylum. Organized a Sunday-school at the Station at nine A.M. At half-past ten preached at St. Mark's, and at half-past two preached at St. James's and organized a second Sunday-school, more particularly for natives from the towns.

Jan. 6.—Epiphany. Held service at St. Mark's in the evening. A missionary sermon. After which we elected officers of the Missionary Society for 1864. We resolved to pay half the funds collected to Mr. Minor's salary, who was to visit the Bush country every week. On my way home stopped to see a dying woman.

Jan. 7.—This evening met four native candidates for baptism, three women and one man.

Saturday, Jan. 9.—Visited the native town. Interesting conversation with natives, one of whom is a candidate for baptism. Heard of the happy death of James May, a native whom I baptized about five years ago. He sent word to his sister "not to weep for him, for his *hand* lived with God." That is, God held him by his hand as he was passing death's dark waters.

Jan. 14.—Besides other duties to-day, buried a little child about two years old, an interesting funeral. Many little children present. Lectured at night.

Jan. 15.—Friday prayer-meeting well attended, it was held at five P.M. About noon met Seton, Potter, and Minor for prayer and exhortation, previous to their going to the Bush to teach the people.



JAPAN—Letter from the Rev. C. M. Williams.

In the following letter Mr. Williams mentions that he has translated three tracts into the Japanese language, which he intends to have printed in Nagasaki, if he can get a native printer to do it. Other circumstances of interest are also mentioned.

NAGASAKI, Jan., 1864.

Another year has passed away, and yet the long-desired, the long-prayed-for time, when the Gospel of Christ might be openly proclaimed in Japan, has not arrived. The spiritual husbandman in this little corner of the great "field of the world" has assigned to him the labor of gathering

out stones, and briars, and thorns—getting in order his implements for future work—and casting in secretly, here and there, the "good seed of the word." To see it spring up and bear fruit—the blade, the ear, the full corn in the ear—has not been his privilege. He must wait, and watch, and pray till the Lord of the harvest shall in his own good time throw down the barriers which prevent the proper sowing of the seed and tilling the ground, and shall send down the dews of his Spirit to enable him to gather spiritual fruit into the garner of his Lord and Master.

The work of your missionary has been, as indicated above, gathering out stones, briars, and thorns—getting in order his implements and sowing seed: gathering out stones and briars—removing prejudices and false impressions—endeavoring, as occasion may offer, to show to those with whom he comes in contact, that there is nothing to be feared from Protestant Christianity, but, on the contrary, that the greatest blessing which could be conferred on Japan would be the opening wide the doors to the preaching of the Gospel. Many of them know enough of history to appreciate remarks made to show that the introduction of Christianity into a country has always resulted in an advancement in civilization and general well-being—moral, intellectual, and social—and this advance is very much in proportion to the purity of the Christianity taught.

This may, by some, be thought a not very profitable employment of time—that in a despotic Government no such representations can have effect, unless made at the fountain-head. But it may not be entirely useless. Some of those who have heard these things have access to their princes, while others are thrown into company with those who approach and in many instances direct them. The Daimiyoos have it in their power, by joining together in sufficient numbers, to compel the Government to adopt any policy they wish. Besides this, even in this despotism, there is a certain amount of public opinion, which cannot be entirely ignored. The power of this is continually on the increase. As the mercantile classes advance in wealth, and from intercourse with foreigners learn the position which merchants occupy in other countries, they feel, and are more and more disposed to assert, their rights. The time must come—it may be nearer than any are now disposed to think—when a *tiers-état* will be developed, whose opinion will

have its legitimate influence in the councils of the nation.

PREPARING IMPLEMENTS.

Studying the language—an interminable work—and preparing books for future distribution. Of the latter I have by me three tracts translated from the Chinese, and one—for children—translated from the English. One of these I propose, after several revisions, to endeavor to get cut on wooden blocks and printed in Nagasaki. Hitherto we have only distributed books written in Chinese, but the time has come, I think, to make an attempt to reach, by means of books, some of that large class of Japanese who do not read Chinese. This is only an experiment, and there is no certainty that any printer will be found willing to undertake it.

SOWING THE SEED.

Religious conversation and distribution of Bibles and tracts to visitors. This has been done in a quiet way, whenever an opportunity has presented itself. Now and then an interesting case is met with. In August last an officer, from a neighboring province, was introduced to me by a Japanese acquaintance, and after receiving several religious books, left, saying he should call again. In a day or two he returned, bringing with him a Bible, which he had received from Mr. Verbecke the year before. He said he had read it a great deal, and believed it, but there was much that he could not understand. Of course I offered to instruct him. After a little hesitation, he replied that he should like it, provided he could come at night. He came nearly every night for a fortnight, and read with me the Chinese version of the Bible till after ten o'clock.

Though very ignorant of the truth, still he exhibited a teachableness of spirit and eagerness to learn which were quite refreshing. I was sorry indeed when he was compelled to return home. He took with him a copy of each of the books and tracts in my possession, together with a Prayer-Book in Chinese, and the Lord's Prayer, the Creed, and Ten Commandments in Japanese, and promised to be diligent in the study of the Bible and Prayer at home. He asked, also, if he might teach the doctrine to his wife and children—a good sign.

One night he brought me a written account of himself, in which he stated that he was an artillery officer, and that hav-

ing been lately promoted to the command of 8000 men, he could not come back to Nagasaki. But if I could procure for him a copy of a work on military tactics, he would get permission from his prince to come here, where he could get assistance from interpreters, to study it. In this way he would have an opportunity of learning the truth more fully. A book has been lent me for him, and his friend has written to inform him, and thinks he will be here soon after their new year.

You have, no doubt, seen from the papers that the Prince of Satsuma has paid the indemnity demanded by the British Government. This will settle all difficulties, and puts an end to all fears of war. The Prince of Yechijen is now enlarging and deepening his harbor, and says instead of spending money in building forts to keep out the foreigners, he will use it in improving his harbor, that they may come to his province. His father, who a few years ago resigned, for political reasons, in favor of his son, is one of the most intelligent and liberal men in Japan. He was the leading mind (in fact, the originator of the plan) among the Diamiyos, who went to Miako to represent to the Mikado that it would never do to attempt to drive the foreigners from the country, and to induce him to revoke his decision. From his enlarging his harbor, I can but hope that he may have a secret understanding with some of the other Diamiyos to make an effort to open their ports. The Prince of Satsuma, it is said, wishes to have his port opened.

The Tyecon is about to send another embassy to Europe, for the purpose of inducing foreign Governments to consent to the closing of Yokohama. They go this time by the overland route—not, as formerly, in a foreign man-of-war.

CHINA—Letter from the Rev. Mr. Thompson.

MR. THOMPSON, writing under date of February 22d, expresses the earnest hope that he may obtain help from some quarter before the summer season, as the work is entirely too heavy for one person. He alludes to the character of the various labors which devolve upon him, and at the conclusion of his letter mentions the pleasing fact that the Rev. Mr. Schereschewsky

is about to begin regular teaching and preaching in Pekin.

SHANGHAI, Feb. 22d, 1864.

I have the regular Chinese preaching, and then our ten schools, of six of which I have the immediate charge. Chai has two, Yoong-Kiung has one, and Mrs. Muirhead, of the London mission, looks after one. I should add that two of these schools have not reported as of our mission, though I have the charge of them; they having been under Miss Fay's charge, are now supported by some of her friends here; and another of the schools I have just determined on opening, to fill up in a measure the gap made by the closing of the girls' boarding-school.

As I am at the same time working to get out the unfinished translation of the Scriptures in the Shanghai vernacular, and have all the monetary matters and commission to attend to for the Pekin and Japan missions, it makes me quite anxious to have some one to aid in the foreign preaching and the duties of a foreign field so loudly calling here. I have been called of late to visit the poor condemned men in the foreign jail, of whom there are two at present; one has managed to escape. As I have often said, I would only mention these things, that the urgent need there as here might be seen.

The new British Minister, Sir Rutherford Alcock, is at Shanghai, on his way to Japan. There was also an embassy of Japanese here a day or two since, on their way to Europe to endeavor to persuade the Western Powers to withdraw from Yokohama! It is regarded here as a useless labor.

Mr. Schereschewsky reports himself well, and that he has had an opportunity to preach once or twice in Pekin, at the school of the Rev. Mr. Burdon, of the English Church Mission. Mr. S. has determined to open a school himself, in which he can teach and gather the visitors and others together and preach to them. The funds for the same have been sent to him. I trust he may be successful in his efforts.

MISCELLANEOUS.

SOUTH-AMERICA—Terra del Fuego.

THE REV. A. W. Gardiner, son of the celebrated Captain Gardiner, the founder

of the Patagonian Missionary Society, gives the following account, in a recent number of *Christian Work*, of a visit made by him to Spaniard's Harbor, Terra del Fuego, the place where seven missionaries died of hunger and exposure:

"It was on a dark and stormy night, during the intervals of a howling gale, before which we were scudding roughly but rapidly for the jaws of the Straits of Le Maire, that, amongst a number of other sensations, I realized with due prominence how to-morrow morning would, if the gale held on, (and there seemed no doubt about that,) bring Terra del Fuego.

"So it did; they came together; and I often look back now with thoughtfulness upon that Easter Sunday, with my first view of Terra del Fuego side by side. It formed a striking commentary on the verse of Easter associations: 'If ye then be risen with Christ, seek those things which are above.' For never was a search for things below apparently more hopeless than that Easter morning. Yes, down below all looks sad enough. In the dark recess of this gloomy cavern—just here—it was that poor Mr. Maidment lay down and died; underneath that grove of trees by the river-side lies Dr. Williams, whose Christian race was remarkable for its progress in things divine. Yes, 'risen again.' And even here, under the shadow-line of these stern cliffs—by the roar of these breakers as they come rolling, rolling in—and, standing over against these grass-green graves, are there no signs of the resurrection-power of Christ? no witness to the promise, 'I am with you always,' or, as it is literally in the Greek, all the days, and if so to-day? Is there nothing then, let me ask, to-day of that Presence, truly unseen, but not unfelt, in the midst of life's stormy waters? As Robinson Crusoe marked down on either side his discouragements and encouragements, so let me pause awhile on this river-bank and make a note.

"1. Here lie on the ground the wrecks of two fine boats cast away on this wild and desolate beach; but at her anchors, abreast of this cove, there is riding a schooner, looking large enough to be their afternoon shadow.

"2. Here lie underground the mortal remains of seven faithful men, who formed the advance-guard of our Society, and perished, after much trial, in 1851. But

these all died in faith, and therefore are blessed for evermore, and their work is following them.

"3. It is to be hoped (*Times* newspaper) that such undertakings will never be resumed; and even a writer to this magazine, who ought to have known better, considers that to hope for the day (when the heathen and dark places of Patagonia and Fuego shall blossom forth) is mere Quixoticism. But in the face of enemies and friends, the voice of Easter Sunday says, 'Risen again,' and the mission party abroad now consist, not of one band of seven, but of two sevens.

"4. Their friends will never see their faces more on earth, and the places which knew them once will know them again no more for ever; but their souls are marching on to the glorious and triumphant conclusion of the Church's work and the Church's warfare, when those who sow and those who reap shall rejoice together.

"Having made a sketch of the cove, the cavern, the grave, the brook, and the grove, and also of the remarkable rock described above, I pencilled a few lines under the impressions of the moment, and felt that my pilgrimage to Spaniard's Harbor was concluded. It deepened, I trust, my resolution to devote myself for life to missionary work in South-America, and that not merely as a laborious duty or meritorious penance, but somewhat, if possible, after the same earnest fashion and fervent spirit of the dead who died in Spaniard's Harbor."

Australia—Mission Work among the Chinese.

The Bishop of Melbourne thus speaks of openings for labor among the Chinese in the mines of Australia, etc.: "They amount to about twenty-five thousand, almost entirely men, living in separate villages, or separate streets of towns, in different parts of the colony. The greater part are gold-diggers, though a large number of them are engaged in trade; the majority of them are poor, but several persons of wealth and intelligence are to be found amongst them. While at a distance from their own country, they abandon their Chinese prejudices, and are inclined to adopt English customs, and look up to the English as a superior race. They are very willing to receive Christian teaching, and in some places have subscribed to build Christian chapels for themselves; they are,

moreover, in the habit (in accordance with a law of the colony) of resting from their work on the Lord's day. Missionary efforts have been carried on among them since 1855. The mission at first was a combined one, but is now broken up into three; one connected with our own Church, the others Presbyterian and Wesleyan. The Bishop's mission has been carried on hitherto entirely by native agency. A catechist was supplied to him by the Bishop of Victoria, who after several years' labor has now returned to Hong-Kong, and has since been admitted into holy orders. Since the departure of Lo-sam-yuen, the evangelistic work has been carried on by his converts, of whom ten have been baptized since the commencement of the mission. Much indirect good may be looked for from this work, as the Chinese return with their gains to their own country, and may, by God's blessing, if gathered into the fold of Christ during their stay in Australia, act as missionaries to their own countrymen, on their return to China."

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The Medical Missionary Training Institution, Edinburgh.

A fresco painting of Argyle, the martyr, soundly sleeping, a few hours before his execution, often meets the eyes of our senators in one of the lobbies of St. Stephen's. The very room where his lordship lay so peacefully, prepared to die, may yet be seen in the heart of old Edinburgh; and hard by, if not under the same roof, is the central institution of the Medical Mission, which has branches already, though one of our younger societies, in India, China, Madagascar, and Syria. The spot—so rich in recollections of the Christian peer, and godly men of other ranks, and specially noted as the meeting-place of the first General Assembly in Scotland—has long been surrounded by the lowest haunts of poverty, vice, and wretchedness. Romanism, alcohol, and kindred spirits, have done their deadly work for ages; and the Cowgate, viewed from either of the lofty bridges that span it, looks like a vast gloomy trench with human swarms moving about at its bottom. But Christian philanthropy has arisen to repair the desolations of many generations; and, amid other agencies aiming with varied success at the social and spiritual elevation of the people, the Dispensary and Training Institution is at once intensely local in its im-

mediate benefits, and world-wide in its ultimate bearings.

Men of professional eminence are directors of the Medical Mission, and some of them take an active part in its central operations. Dr. Burns Thomson, the Superintendent, unites the skill of a physician with the gifts of an Evangelist. A staff of assistants and volunteer students are at once learners and workers; Christian nurses go where specially needed; and a band of lady visitors complete the agencies, and find ample scope for all their zeal and tact and energies among the homes or haunts of more than six thousand enrolled as patients every year. The remarkable results, temporal and spiritual, in proportion to the expenditure, begin to attract the interest and aid of Christians of all denominations, near and far off. Were it merely a local charity, it might be safely left to the good people of Edinburgh; but the plans of the Mission are so expansive as well as scriptural, that it may properly appeal to the churches for enlarged support. Several of the great Societies in England—Churchmen and Dissenters—as well as more than one of the Presbyterian Churches in Scotland, now employ in the foreign fields men trained in the Central Institution.—*Christian Work.*

Fanaticism of Mohammedanism.

The Rev. Mr. Berry, a missionary at Sidon, in Syria, writes as follows on the fanaticism of the Moslems:

"The religion of the founder of Islam is as bloody as ever. Syria, Borneo, and India bear sad testimony to its spirit in latter days. Even to-day it would again deluge this land with blood could it breed an excuse for such a step. It is of itself one vast secret society for evil, but it is subdivided into cliques for the very purpose of humbling in this land the Christian population, not only watching an opportunity, but endeavoring to create one for insulting and destroying their fellow-citizens. At Damascus, where the recent massacre was the most fearful, no Christian is allowed to enter the city mounted. When he comes in sight of the gate he must dismount and lead his beast into the city, and do obedience to the Moslems on his way. The meanest Moslem spits with impunity to show his disdain in the presence of a Christian, although the latter may belong

to the first families of the city. The feeling perhaps is no better here than elsewhere, but has a better opportunity for development. What a terrible reckoning is in reserve for this blood-thirsty, fanatical reign of Moslemism! Many are the martyrs under the altar crying: 'How long, O Lord, how long?' And when He that is faithful and true cometh to judge and to make war, shall this voice cease, for their blood shall be avenged, and they shall shout: 'Alleluia, salvation, and glory, and honor, and power, unto the Lord our God.'"

Investigations of Africa.

Among the contemplated examinations of Africa is that of Monsieur Jules Gerard, who proposes to trace out the sources of the Niger in the footsteps of Mungo Park, Laing, and Caillie, and to visit Timbuctoo. At this place he hopes to organize commercial relations between the traders of that teeming centre of population and the colony of Algeria, to which he expects to return with one of the native caravans.

M. Paul du Chaillu has returned to his former field on the Gaboon, this time well prepared, by diligent study of the use of instruments, to make accurate observations. He has shown his earnestness in the cause of geographical research by freighting and storing a ship at his own expense, intending to penetrate to the eastward, and, if possible, to gain the mountain chain which is supposed to extend, in an easterly direction, along the line of the Equator, of which the Sierra del Crystal of the Portuguese is the north-western termination.

A collection of Arabic books, published by the American missionaries at Beirut, in Syria, was sent from New-York some months ago for the purpose of transmission into the kingdom of Foulah, (the country of the Fullas Fellatahs,) and, if possible, further eastward, among the eight or ten Mohammedan states beyond it. Arrangements had previously been made with President Benson and Ex-President Roberts, of Liberia, for their diffusion. As each volume contained a list of questions in Arabic, with requests for replies, it is believed that valuable information will ere long be obtained through this agency concerning civilized nations inhabiting the interior of Africa, or of tribes which seem to have attained to a considerable degree of civilization.—*African Repository.*

VARIOUS ITEMS.

(PREPARED EXPRESSLY FOR THE "SPIRIT OF MISSIONS.")

CHINESE CONVERTS.

THE church-members connected with the various Protestant missions in China now number 2500. Of these 800, or nearly one third, are to be found in Amoy, and the rural villages around it.

CHINESE IN CALIFORNIA.

The Baptists in California have erected Chapels for the Chinese in San Francisco and Sacramento and have many converts, some of whom have been licensed to preach. The Presbyterians also have an American missionary, and two Chinese helpers; but we have no mission among these 50,000 heathen on our own shores. Idol gods are worshipped in two heathen temples in San Francisco.

SIERRA LEONE.

Amidst the singularly constituted population of Africans, brought together from their own countries, by a singular chain of events, to Sierra Leone, are spoken one hundred distinct African languages, which the *Church Missionary Record* says, "have been admirably analyzed by Rev. Dr. Koelle in his *Polyglotta Africana*."

SYRIA—BEIRUT.

There is a native Missionary Society at Beirut, Syria, in connection with the Mission of the American Board. The Society supports a native missionary, a colporteur, and a keeper of a book magazine. Its meetings are largely attended, and the monthly *Missionary Herald*, prepared for it in Arabic, has a circulation of five hundred copies.

NIGER MISSION.

The Church Missionary Society is extending its missions along the banks of the Niger. The last important place occupied is Ghebe, which is not only a confluence of waters, but also of languages. Nine languages are spoken there. The resident missionaries require to be versed in two or three languages at least; and so we read of a sermon being preached by the same missionary first in the Igbara language, then Nupe, then a third.

CEYLON—COLOMBO.

On Sunday, Dec. 20th, the Bishop of Colombo, Ceylon, held an ordination in the cathedral of his diocese, when six candidates were admitted to the presbyterate, and four to the diaconate. "This number," says the *Missionary Gleaner*, "is we believe unprecedented in Ceylon, and augurs favorably for the extension of the Church's evangelical work there."

SYRIA—AINTAB.

One of the most interesting stations of the American Board among the Armenians, is Aintab, a large garrison town on the northern frontier of Syria. Fifty-seven converts were added to the Church last year. The Church now numbers 344 members, with a Sunday-school of 1167 scholars.

SUPPRESSION OF INFANTICIDE.

A British-Indian Association was formed some time since in the province of Oude, India, to aid the Government in its endeavors to suppress female infanticide. So persevering and energetic have been the efforts of this Association, that from the returns forwarded from all the districts, it appears that nearly 8000 female children were born during a period of some eight or nine months, and only one case of infanticide came to light and was proved, and the culprits received punishment.

MISSION SCHOOLS.

The schools planted at various points among the heathen have been among the most interesting and successful departments of missionary work. The histories of some of them which have been connected with the English Church Missionary Society, have been arranged in a pleasant volume, which we hope will be republished in this country. It is entitled, *Sweet Childhood and its Helpers in Heathen Lands. Being a Record of Church Missionary Work among the Young in Africa, the East, and Rupert's Land.* By M. A. S. Barber. London: Nisbet & Co. 1864.

THE WAR IN NEW-ZEALAND.

The *London Christian Observer*, remarking upon the present English war with the natives of New-Zealand, says: "The war with the Maories has proved more fatal to our troops than any conflict we have waged with savage tribes. Whatever may have been the origin of the rebellion, it became necessary to subdue it by force. We are afraid that the experiment of an independent Maori state must be considered to have failed; and we must confess that we part with the once bright vision of a native people raised to independence, and living ennobled by their presence in the midst of their European invaders, not without a sigh."

The *Church Missionary Record* speaks in a different strain, and thus pointedly alludes to the causes of the war: "They, who might have been rendered staunch friends and loyal subjects, through gross mismanagement have been alienated. Excluded from the rights of British subjects, disqualified from a vote in the colonial elections, denied the power to appropriate a portion of their own lands to the support of their own native clergy, they were rendered distrustful, until, combining for mutual security, they aimed to possess, and have recognized as their rightful position a semi-independence. This has been refused, and the result is war; a war which might have been avoided, and which no right-thinking person can regard in any other light than that of a great national calamity."

CALCUTTA UNIVERSITY.

The *Friend of India* says that "since the opening of the Calcutta University, 2225 young men have been admitted as undergraduates; of whom, during the last two years, nearly 200 have passed the first examination in Arts; while from the first, 89 have taken the degree of Bachelor of Arts; and, during last year, 6 graduated as Master of Arts. Twenty have passed as Licentiates in Engineering, 21 in Medicine, and 27 in Law. If we inquire who are chiefly entering on university careers, we find that the Mussulmans are the most backward, and that the Hindoos are pressing on most of all."

THE SEAPORT OF PEKIN.

Five years ago there was no prospect that Tientsin, the port of Peking, would be occupied, at least for a long time, either by merchants or missionaries. But now, Dr. William A. P. Martin writes: "It boasts of a mercantile community, who have adorned the banks of the Peiho with what we may call the 'model settlement' of the North; and the missionaries of three different societies have gathered here as many churches, with a native membership of some three score. Instrumentally, this is due to the Anglo-French campaign of 1860, then so little anticipated; but it is all to be ascribed to that Providence, who for many years has been shaping all events with a view to the opening and conversion of China."

SUMMARY OF THE LATEST RELIGIOUS AND MISSIONARY NEWS.**EUROPE.**

THE Rev. Samuel Crowther, who had just returned from Lagos, has given the Committee of the English Church Missionary Society an interesting account of his visit to the Niger. The Committee were encouraged, by the cheering report of Mr. Crowther, to take immediate steps for strengthening the Niger Mission. The *London Record* says, that this long-tried and faithful native African missionary is shortly to be consecrated Bishop of the native churches in Western Africa, beyond the dominions of the British Crown.

Bishop Ryan, of Mauritius, has improved his visit to England by publishing a work on the Islands of Mauritius and Madagascar.

A farewell service was lately celebrated in the Chapel of the Foreign Missions, in the Rue du Bac, Paris, on the occasion of the departure of six young missionaries (Roman Catholic) for Thibet and China. There are now two hundred more Jesuit priests than there are Protestant missionaries in China, and it seems probable that they will, in like manner, outnumber Protestant laborers in Thibet.

The Standing Committee of the Society for Promoting Christian Knowledge have resolved to publish a Latin translation of the English Book of Common Prayer, and they have appointed the Rev. Dr. Jacobson, Regius Professor of Divinity, Oxford, to make the translation. It will be useful in aiding in the movement for "Church Reform" on the Continent.

The Rev. Dr. Wood, one of the Secretaries of the American Board, is now on a visit to their missions in Turkey. Concerning the state of things at Constantinople, he writes:

"I find myself surrounded, largely, by another generation than that which I knew in the period of my former residence here. A goodly number of

those who were then our 'crown of rejoicing' have gone, as we trust, to the fellowship of the glorified in the presence of their Redeemer. Others have removed elsewhere. Some of them, and some who are still in this city, have forsaken us, through love of this evil world. Some who were active, apparently spiritual, and useful helpers in our work, are now enemies. A part of these are avowed infidels, or have gone back to the Armenian Church.

"But a new generation has sprung up. The one church which I left in 1850 has increased to four organizations, two of which are each as large as was the one then. While the growth of the Protestant body has been less rapid than we hoped it would be, it has been real; and what in those days we had not the hope to see, has been accomplished, in the addition to it of converts from Mohammedanism, with the knowledge of the Government, and without serious molestation."

On the prospect in the field generally, he writes as follows:

"And when I look on the whole field, and see what God has done at Marash, Oorfa, Diarbekir, Kharpoot, Arabkir, and many places nearer the capital, raising up churches, more than forty in number — and some of them large and rapidly increasing — since my removal from the country in 1850, and then contemplate the great extension in our system of operations, the valuable literature created, the spread of the Word of God, and other productions of the press, and the manifest progress of thought beyond the bounds of the Protestant organizations, I am filled with joyfulness at beholding such a spectacle."

ASIA.

The Rev. Mr. Schereschewsky, our missionary in Pekin, reports that he has had an opportunity to preach once or twice in Pekin, in the school of the Rev. Mr. Burdon, of the English Church Mission. He has determined to open a school himself, in which he can teach, and gather the visitors together, and preach to them. The funds for the same have been sent to him.

The English Wesleyan Missionary Society have commenced a mission at the great city of Hankow, in China, which is five hundred miles from the sea-coast by the Yangtsz River, and right in the centre of the Empire. The Rev. J. Cox has been there more than a year, and a chapel is now opened, in which there is constant preaching of the Gospel. He has also travelled several hundred miles to the south of Hankow, and a considerable distance west, up the Yangtsz River. In several places he found a strong antipathy towards foreigners, arising from the strange proceedings of the Roman Catholic priests. In not a few places they had seized land on which to build their churches, without any payment for it, alleging that it was to indemnify them for persecutions and confiscations of the property of their native converts one hundred and fifty years ago. The present generation of Chinese, knowing nothing of the truth of these assertions, denounce such seizures of their land as downright injustice. Mr. Cox says that "Hankow is a most

inviting mission-field, the central city for a large traffic and many travellers from Northern and Western China."

The Rev. Mr. Doty, of Amoy, writes of a recent movement, "seemingly, of almost an entire village toward the Gospel. It is situated in the mountainous region of Be-pia, and some four miles west of it. The village consists of twenty-two families, eighteen of which have outwardly become worshippers of God—have begun to observe the Sabbath as a day of rest and religious services—have fitted up for a chapel one of the largest rooms in the village, where they assemble, and seem to be earnest and reverential hearers of the Gospel. There is much ignorance, but apparently a sincere feeling after God, if happily they may find him."

The Hon. R. H. Pruyn, United States Minister to Japan, writing from Kanagawa under date of January eighth, says: "I succeeded on Monday in procuring from the Japanese Government the best lot in the place. It is part of Commodore Perry's treaty-ground, and would sell to-day for thirty thousand dollars. Should business continue as now, we can reserve enough for a church and parsonage, and support the entire mission (Reformed Dutch) to Japan from the rent received from the balance." This, among other things which have occurred, shows the favor in which Mr. Pruyn is with the Japanese Government.

Our missionary at Nagasaki, the Rev. Mr. Williams, mentions, among other things of interest, that he has translated three tracts into the Japanese language, which he intends to have printed in Nagasaki, if he can get a native printer to do it.

AFRICA.

The journal of the Rev. Mr. Hoffman, of our mission at Cape Palmas, for the first month after his return to the mission from a visit to England, has been received. He received a very warm welcome on his arrival. The Sunday-school at St. Mark's had much increased in numbers during his absence. Five persons were confirmed at this church by the Bishop, December 27th. Mr. Hoffman had begun to build a house for the blind, to cost about \$250. Mr. and Mrs. Minor are to have the charge of the inmates, who are to be taught to work, and, as far as they can be, to read, on Mr. Moon's system of raised letters.

The Bishop of Capetown, in a letter dated February 19th, 1864, reported his native college to be going on very well; but the suspension of the mission of the Society for the Propagation of the Gospel to Independent Kaffraria threatened to deprive them of a field of labor, upon which they had confidently reckoned for the employment of several young men, who were all but ready to go forth. The Bishop added: "You will be sorry to hear that the mission to Central Africa is broken up. The Bishop and his party are probably on their way down here now. I trust that they will resume operations amidst the powerful tribes to the north-east of Natal, which are very anxious to receive religious instruction."

A Moravian missionary writes that not less than fifteen churches had been erected in the eastern district alone of the Cape Colony within a twelve-month, all of them for the use of the Kaffirs.

The Bishop of Grahamstown reports that the number of native Christians is constantly increasing. The Training Institution is beginning to produce results; and there are this year five native teachers in their missions who have been trained there. The Rev. H. Woodroffe is about to return to England, in order to superintend the printing of a Kaffir translation of the Prayer-Book.

NORTH-AMERICA.

The Bishop of Rupert's Land writes to the Committee of the English Church Missionary Society, under date of January 15th, as follows: "In your operations in this land there is much to animate. Your two strong stations on the Red River were never in better order. I have much joy in thinking of Fort Simpson and the Yoncon, of Moore and Albany, nor is there a deeper work than that of Mr. Staggs at Fairford, and his branch station. All this must furnish matter for thankfulness to God."

The number of communicants connected with the missions in Rupert's Land was stated in our May number to be "over two hundred." It was a misprint for "over two thousand," the whole number now being twenty-eight hundred.

SOUTH-AMERICA.

The Rev. H. J. May, minister of St. Mark's, Enmore, Demarara, writes to England for assistance toward the enlargement of that church, which is at present most inconveniently crowded, and in which accommodation cannot be found for the large number of Creoles, liberated Africans, Chinese, etc., who are desirous of attending the services. The Bishop of Guiana recommends the application.

An agent of the American and Foreign Christian Union has been laboring between two and three years at Santiago, Chili, where that dreadful scene occurred, in the burning of the church and the death of twenty-five hundred inhabitants. His congregation numbers about forty individuals, and these had commenced contributing to the expenses connected with the services. A Sabbath-school is in active operation, and arrangements are about being made for the circulation of Bibles and other religious books.

POLYNESIA.

The Rev. P. Goold Bird has been making missionary visits to some of the smaller islands in the South-Pacific. Bowditch Island, the first one visited, was discovered by the United States exploring expedition under Captain Wilkes. The people of this island are all heathens, but they were willing to have a teacher left among them.

Mr. Bird next proceeded to Atafu, or the Duke of York's Island, where he

found a most pleasing change had been wrought in sixteen months. "The overthrow of idolatry," says Mr. Bird, "has never been more completely or more speedily effected anywhere to my knowledge. Why, but sixteen months before, the people were heathen. Polygamy, naked dances, and all manner of heathen abominations were rampant. Now, only one polygamist remained on the island. All heathen practices are given up. Then they knew not the God who made them, and in whose hand is their breath. Now they know and have embraced his worship, learnt to read, and delight to hear and obey; and have raised a house of worship."

At Nukunono, or Duke of Clarence Island, Mr. Bird found a Roman Catholic teacher in company with the king, waiting to receive him. This Romanist, acting as spokesman for the king, dealt out a perfect tirade of abusive epithets, the first of which was: "No! we won't have your teacher. Your religion is the religion of the devil!" Only one Protestant family was found on the island; all the rest wore crucifixes and "immaculate conception" medals. Mr. Bird could not persuade the king to allow a teacher to remain. He said he left the matter to Tukua (the Romish teacher) to decide; so, of course, that settled it sure enough. Where Rome is in the minority, her cry is, "Toleration!" Where she is in the ascendant, "No quarter!" is her watchword.

INTELLIGENCE.

MISSIONARY MEETING AT PHILADELPHIA.—Mr. Thomas Burrows was ordained to the Diaconate, in the Church of the Nativity, Philadelphia, on Sunday morning, May first. In the evening of that day, a very spirited and most interesting missionary meeting was held in St. Luke's Church. It was addressed by the Rev. Doctors Howe, Leeds, and Newton, and by the Rev. Messrs. Auer and Burrows. It is unnecessary to notice it here at length, as a full report has appeared in the Church papers.

RESIGNATION.—The Rev. Richard Holden has resigned his appointment as a missionary to South-America.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 10th to May 10th, 1864.

Maine.

Gardiner—Christ, \$36 54
Portland—St. Stephen's, per Am. Ch.
 Miss. Soc., 15 00 \$51 54

New-Hampshire.

Concord—St. Paul's, School Missionary
 Society of, for the use of Rev. C. C.
 Hoffman's Mission, 100 00

Manchester—Grace, Easter Collection, \$25 00
Wakefield—Youth's Miss. Soc., for sup.
 of Samuel Simpson, Af., 10 00 \$135 00

Vermont.

Montgomery—Union, 12 00
Rutland—Trinity S. S., 6 30
Windsor—St. Paul's, Thos. S. Fuller-
 ton, Esq., 25 00 / 43 03

Massachusetts.

<i>Boston</i> —Advent,.....	\$27 00	
Emmanuel,.....	200 00	
Grace S. S., for Af.,.....	23 04	
St. Paul's, for Af., \$30; Gen., \$425,	455 00	
<i>Cambridge</i> —Christ, for ed. of Harry		
C. Merriam, Af., per Am. Ch. Miss.	10 00	
Soc.,.....	2 00	
<i>Fitchburgh</i> ,.....		
<i>Jamaica Plain</i> —St. John's, for Af.,		
\$34; Gen., \$26.56, per Am. Ch.	60 56	
Miss. Soc.,.....		
<i>Lawrence</i> —Grace, for sup. of S. L.		
Spalding, Af., per Am. Ch. Miss.	25 00	
Soc.,.....		
<i>Northampton</i> —St. John's S. S., for		
Af., \$15; for Fire Engine at Caval-	20 00	
ry, \$5,.....	12 00	\$834 60
<i>Quincy</i> —Christ,.....		

Connecticut.

<i>Birmingham</i> —St. James',.....	35 62	
<i>Bridgeport</i> —"E.",.....	3 00	
<i>New-Haven</i> —St. James', a S. S. Class,		
at the discretion of the Rev. Mr.		
Hoffman, Af.,.....	3 45	
St. Paul's Chapel S. S.,.....	46 10	
Trinity,.....	74 71	
<i>Newton</i> —Trinity,.....	33 79	
<i>Old Saybrook</i> —Grace,.....	15 00	216 67

New-York.

<i>Brooklyn</i> —Holy Trinity,.....	100 00	
St. Ann's Infant S. S., for sup. of		
Samuel Simpson, Af.,.....	20 00	
" Miss Nellie Messenger, for		
Af.,.....	1 10	
<i>Mamaroneck</i> —St. Thomas',.....	1 50	
<i>Morris</i> —Zion, a Member,.....	2 00	
<i>New-York</i> —St. Ann's, through Miss M.		
M. Staley, for Af.,.....	3 50	
St. Luke's, add'l,.....	50	
St. Luke's Hospital, Easter Collection,		
for St. Mark's Hospital, Af.,.....	151 13	
Collected by Miss Turner, for Grah-		
way, Af.,.....	60 00	
<i>Yonkers</i> —Mediator, five-cent coll.,...	40 00	379 73

New-Jersey.

<i>Clarksboro</i> —St. Peter's, \$12.50; S. S.,		
\$16.81, for Af.,.....	28 80	
<i>Mount Holly</i> —Trinity,.....	18 85	
<i>New-Brunswick</i> —Children's Hoffman		
Soc., for Af.,.....	2 00	49 65

Pennsylvania.

<i>Bethlehem</i> —Nativity,.....	19 23	
<i>Brownsville</i> —Christ, a Member, for		
Af and China,.....	20 00	
<i>Erie</i> —St. Paul's,.....	3 00	
<i>Frankford</i> —St. Mark's, for Af.,.....	183 40	
<i>Lancaster</i> —St. James', for Cape Pal-		
mas Orph. Asyl., \$11; Gen., \$38.16;		
a Friend, per Rev. J. I. Mombert,		
\$50,.....	99 15	
<i>Manayunk</i> —St. David's S. S., for sup.		
of Wm. Stephens and Orlando		
Crease Scholarships, Af.,.....	60 00	
<i>Philadelphia</i> —Advent, for Af.,.....	91 33	
Grace, a Member,.....	10 00	
Holy Trinity, D. L.,.....	3 00	
St. Peter's, five-cent collection,...	54 00	
St. Paul's Female S. S., for Af.,.....	50 00	
St. Luke's Mission Chapel S. S.,...	23 00	
<i>Phillipsburgh</i> —Trinity,.....	15 00	
<i>Phoenixville</i> —St. Peter's,.....	10 00	
<i>Pittsburgh</i> —Mr. P. and Mrs. J. B.,		
for Af.,.....	35 00	
<i>Uniontown</i> —A Friend,.....	10 00	
<i>Wilkesbarre</i> —St. Stephen's S. S., Easter		
Coll., \$100; five-cent collec-		
tion, \$51.35,.....	151 35	792 52

Delaware.

<i>Claymont</i> —Ascension, for Greece,....	\$50 35	
<i>Smyrna</i> —St. Peter's S. S., for Af. and		
China,.....	50 00	\$100 35

Maryland.

<i>Baltimore</i> —Emmanuel, Miss J. E. L.,	2 00	
" for the Rev. Mr.		
Holden, South Am., \$70; China,		
\$30; Japan, \$81; Af., \$100,....	331 00	
Memorial Chapel,.....	9 33	
St. Peter's,.....	137 34	
<i>Clearspring</i> —St. Andrew's,.....	9 50	
<i>Easton</i> —Christ,.....	20 00	
<i>North Elk Par.</i> —St. Mark's Chapel,...	7 00	
<i>Washington, D. C.</i> —Trinity, add'l,...	37 45	604 17

Florida.

<i>Woolsey</i> ,.....	15 50	
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Louisiana.

<i>New-Orleans</i> —Christ, 1/2,.....	53 62	
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Ohio.

<i>Ashtabula</i> —St. Peter's,.....	10 00	
<i>Cincinnati</i> —St. John's, for Af., \$70;		
five-cent collection, for Af., \$130,...	200 00	
<i>Cleveland</i> —St. Paul's S. S., for sup. of		
John Rogers, Af.,.....	25 00	
<i>Hudson</i> —Christ, five-cent collections,	11 00	
<i>Massillon</i> —St. Timothy's,.....	17 63	
<i>Maumee</i> —St. Paul's,.....	4 00	
<i>Steubenville</i> —St. Paul's, five-cent col-		
lections,.....	5 00	272 63

Indiana.

<i>Fort Wayne</i> —Trinity,.....	10 19	
<i>Logansport</i> —Trinity,.....	3 50	13 69

Michigan.

<i>Lansing</i> —St. Paul's,.....	4 06	
<i>Marshall</i> —Trinity,.....	15 25	
<i>Tecumseh</i> —St. Peter's,.....	5 35	
<i>Ypsilanti</i> —St. Luke's,.....	31 00	55 66

Wisconsin.

<i>Kenosha</i> —St. Matthew's, a S. S. class,		
for Af.,.....	5 00	
<i>Milwaukee</i> —St. Paul's,.....	35 51	90 51

Iowa.

<i>Fayette</i> —Rev. J. Rambo, for Af., per		
Am. Ch. Miss. Soc.,.....	6 00	
<i>Independence</i> —St. James', per Am.		
Ch. Miss. Soc.,.....	1 00	7 00

Minnesota.

<i>Basswood Grove</i> —St. Mary's,.....	3 60	
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Missouri.

<i>St. Louis</i> —St. George's, for Af.,.....	49 65	
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New-Mexico.

<i>Las Cruces</i> —Dr. A. H. Smith, U. S. A.,		
one year's subscription to the five-		
cent collection fund,.....	2 60	

Legacies.

<i>Mount Holly, N. J.</i> —Miss F. S. Cline,		
deceased,.....	47 50	

Amount previously acknowledged, \$3,324 49

51,102 49

Total,..... \$54,926 93

Correction—The contribution of W. H. Schively (\$50) acknowledged in the May No. *Spirit of Missions* under Miscellaneous, should have been credited to St. Luke's Ch., Philadelphia, Pa.